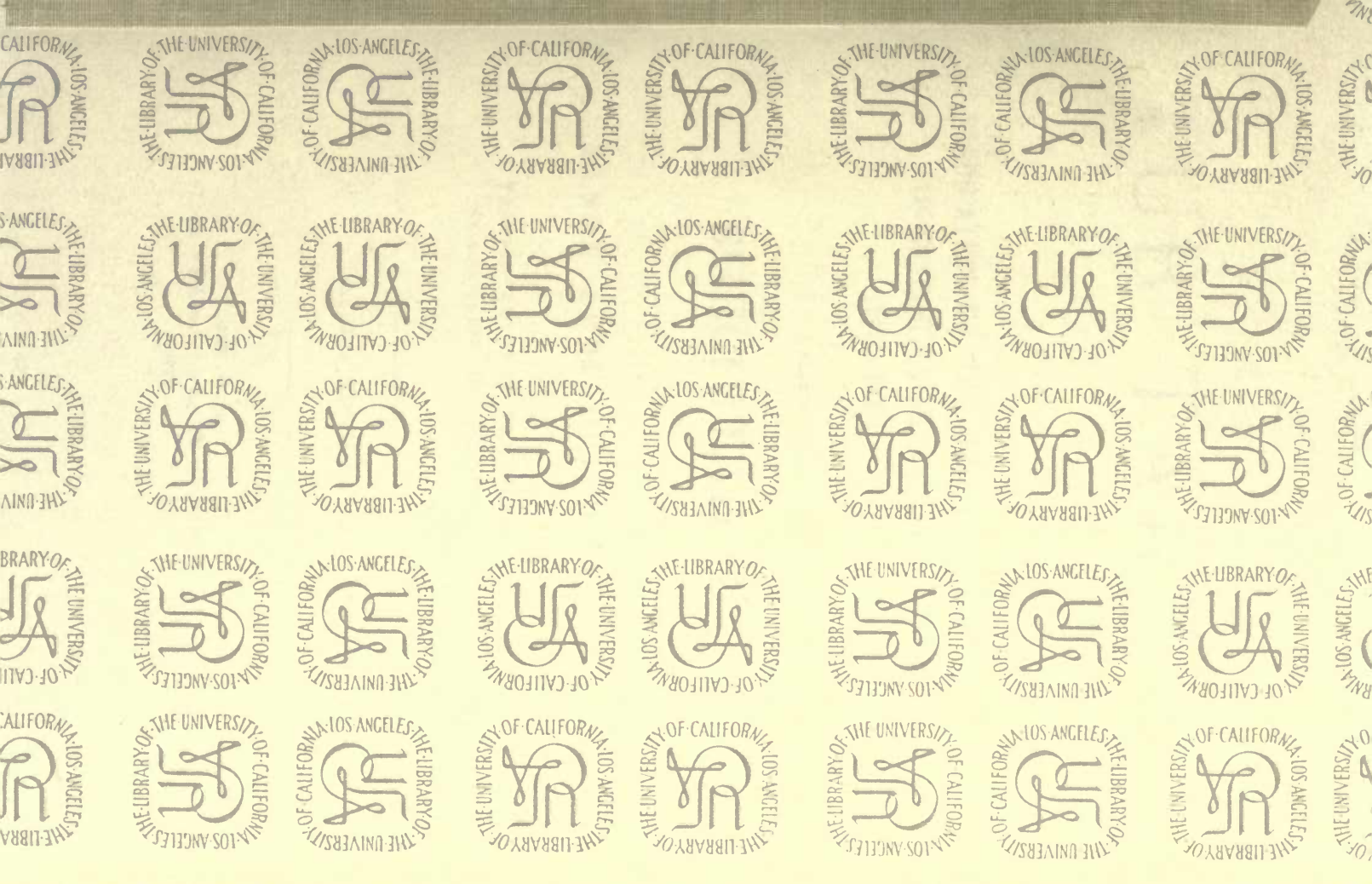
STACK
ANNEX

5
109
860

ifornia
onal
ty


THE LIBRARY OF THE UNIVERSITY OF CALIFORNIA LOS ANGELES

# TUB TAAM

OR A

## VINDICATION OF THE JEWISH MODE OF SLAUGHTERING ANIMALS FOR FOOD

CALLED

# SHECHITAH

BY

AARON ZEBI FRIEDMAN

TRANSLATED FROM THE HEBREW
BY LAEMLEIN BUTTENWIESER

---

SECOND EDITION

---

NEW YORK
BLOCH PUBLISHING CO., 738 BROADWAY
1904

PRESS OF PHILIP COWEN
489 FIFTH AVENUE
NEW YORK

Stack
Annex
5
109
860

# I.—Sketch of Aaron Zebi Friedman

Some men, modest, pious and self-sacrificing, are content to spend their lives humbly but reverently working for the Holy Cause of Religion. Who shall measure their life work, the life of any one of them? No human eye notices, no human heart sympathizes, holds true of many such a life work, or life. But often when the dust of the Beth Haim covers the worker, the value of his work is realized, and when the life is spent, the value of the life is discerned.

The work and life of Aaron Zebi Friedman eminently illustrates what we have stated.

Modest, pious and self-sacrificing, he spent his life humbly but reverently working for the Holy Cause so dear to him. While his piety, self-sacrifice and scholarship were indeed recognized during his life, it is even now that the value of his work and the inspiration of his life appeal to all who admire the qualities we have named, and who understand what work and life mean in human duty.

At a very early age he was acquainted with the contents of the Bible and Talmud. Cabbalistic works were studied by him, and his controversial skill in Talmudic subjects won for him the friendship of grand Rabbi Liberman, whose daughter Rebecca he subsequently married. At the age of seventeen, he was appointed Shohet of the city of Slavisk and the neighboring county, which post he held for several years. He was then called to fill a position as Rabbi and Shochet in Bernkastle-on-the-Moselle. Here he remained several years, beloved and revered by all who knew him. During this period he studied medicine, mainly to benefit the poor, many of whom recognized in him their benefactor. Too close application to his duties impaired his health and a sea voyage to America was ordered. The whole town turned out

2116310

en masse to bid their beloved Rabbi God-speed, and to the day of his death he was in correspondence with the members of his flock ,who wrote to him for spiritual advice and guidance.

His letters of credentials from leading Rabbis of Europe secured for him shortly after his arrival in this countrv the position of supervising some of the largest abbatoirs in New York. He taught many pupils shechitah and his seal was recognized by the Orthodox Jews of New York. In 1866, the Society for the Prevention of Cruelty to Animals, through its President, Mr. Henry Bergh, declared the Jewish method of slaughtering animals to be "cruelty—needlessly inflicted." But Rabbi Friedman's able defense in his treatise "Tub Taam" convinced the Society of the error of their judgment. "Tub Taam" was originally published in Hebrew and testimonials commending the book and indorsing the author's careful treatment of the subject were received from leading rabbis and physicians of Europe and America. In 1876, the book was translated by Prof. Buttenwieser into English, but owing to the illness of the author the translation was never placed on sale.

The Book remains a lasting monument to his reverent love for our ancestral faith and customs; a testimony to his scholarship and an evidence of his zeal for the religion in which he was born, for whose interests he labored faithfully all his life and as a servant of which he yielded up his breath.

Shakespeare tells us that the "Evil which men do lives after them, while the good is oft interred with their bones."

It is a satisfaction to know that the opposite is likewise true. This little book, long forgotten, rises, as it were, out of oblivion to resurrect and bless the memory of the earnest writer and the careful translator.

It had served its purpose in removing the mistaken, but sincere, opposition of the New York Society for the Prevention of Cruelty to Animals and preserved for the orthodox Jew the right, so precious to him, of killing the animal according to the prescribed Jewish formula.

Lately the same ignorant opposition developed in Den-

ver and it seemed as though the Jews must forego their cherished privilege of securing kosher meat.

It was then that "The American Hebrew" reprinted copious extracts form this work and forwarded it to representative Jews in Denver. The clever exposition of the subject and the invincible arguments the book contained, again carried the day, and Denver, like New York, withdrew its opposition.

It was then that the children of the writer and translator gladly availed themselves of the precious privilege of perpetuating this little work by having it reprinted. This they did, not only out of respect to the cherished memory of the dear departed ones, but also in the hope that it may continue to spread light upon this important subject and that it may in the future as in the past serve to convince Jew and Gentile alike that the Jewish dietary laws were based on broad scientific and hygienic principles.

Aaron Zebi Friedman was born in Poland, Adar 15th, 5582, (March 8th 1822), and died in New York City the 27th day of Iyar, 5636 (May 21st, 1876).

# II.—Sketch of L. Buttenwieser

Rev. Laemmlein Buttenwieser, the translator of this work, was born in Wassertruedingen, Bavaria, Germany, January 16th, 1825. He was descended from a long line of well-known rabbis, his father having been Rabbi at Wassertruedingen. At an early age, young Buttenwieser evinced great interest in his Hebrew studies and showed his remarkable precociousness by reading the Talmud before his ninth year.

He progressed rapidly, studying first with his father at Wassertruedingen, then at Aschaffenburg, where he attended the gymnasium, then at Wuerzburg, where he entered the university and finally at Prague, where he likewise satisfied his craving for general culture by attending the famous university there.

Mr. Buttenwieser received seven degrees (Morenus,) among which were those from such renowned scholars as Rabbi Wechsler at Schwabach, Bavaria, Dr. Adler at Aschaffenburg, Bavaria, Rabbi Seligman Baer Bamberger, Rabbi Samuel Freund of Prague, and Rabbi Rappaport, Chief Rabbi of Prague.

All these great teachers agreed in pronouncing him one of the brightest Talmudists that had ever sat at their feet.

Besides his wonderful acquaintance with the Talmud and his thorough and scientific mastery of pure Hebrew, Chaldaic and Syriac, Mr. Buttenwieser was a thorough Latin and Greek scholar, a good mathematician, was well read in German literature and had a fair acquaintance with the French language.

In 1854 he decided to emigrate to America. He then took up the study of English, which he likewise soon mastered. He arrived in this country in July, 1854.

Conditions in the ministry here were not such as to attract this typical German scholar. He soon found that America

was a good field for the orator, devoid of real scholarship, rather than for the real scholar, unadorned by the gifts of oratory.

He was just one generation ahead of his mother-country, and one generation behind his adopted country.

To-day, however, when our American Jewry recognizes that the currents of real Jewish faith and fervor must flow from and be quickened by the deep springs of Jewish lore and when it is ready and anxious to found colleges to renew and perpetuate the study of the Hebrew language and literature but experiences great difficulty in finding profound scholars to fill the professorial chairs, a Buttenwieser would be appreciated and sought for.

In those days, however, Mr. Buttenwieser found his rare Hebrew attainments a comparatively valueless asset, but his broad general culture stood him in good stead.

He became teacher of languages, which vocation he followed, with much success, in Boston, Cincinnati, Philadelphia and New York.

In Cincinnati, where he remained from 1856 till 1863, he taught in the Talmud Yelodin School. In Philadelphia he was teacher in the Hebrew Educational Society and was Professor of Talmud in Maimonides College, where his associates in the faculty were Drs. Leeser and Jastrow. The college was short-lived, owing to lack of funds and of students.

In 1873, he left for New York, where he became Professor of Languages in the Public Schools, which position he retained until he retired from active life in 1886.

Mr. Buttenwieser was too modest to push himself forward. He was not a sparkling fountain, displaying its light spray with bright effect in the dazzling glow of the sunlight, but he was indeed a deep well of clear, pure, refreshing water, where all who thirsted for knowledge, might come and drink eagerly and leave refreshed and satisfied. Many were those who knew of this well and imbibed freely of its inexhaustible supply.

This great scholar and good man died on Yom Kippur 5662, September 23rd, 1901. In his death there passed away one of that small, but brilliant, coterie of great German scholars, whose life and learning were a golden link between the old and the new, who preserved all that was so valuable and so delightful in the old fashioned real Talmudic scholar and adorned it with the pleasing garb of modern culture.

What a pity that the busy, money-making, materialistic age, in which he lived, could not more fully appreciate such vast learning and scholarship, coupled with so pure, so simple, so virtuous a character.

But, as if to prove that "a man is greater in death than in life," his obituary appeared in newspapers in every section of this broad land, although he had been in retirement for over fifteen years prior to his death. "His good deeds rose up to bless him."

Of him the "Jewish Messenger," in its obituary notice, justly said, "Professor Buttenwieser had erudition that ought to have been more widely acknowledged and brought to the front. Like the typical scholars, his modesty and unobtrusiveness were traits, that made him keep to the back ground. In this respect he resembled Michael Heilprin. Strange want of foresight, decades ago, that prevented these men being made the educators of young Israel."

# PREFACE

This preface is intended to form the foundation of the present work, which I herewith submit to the public. I found it the more necessary to premise all here proffered, as I know that several of the views expressed in this work may appear strange to the medical fraternity, and it may therefore be easily inferred that many physicians will oppose me. At all events, they will propound difficult questions to me on several points.

For this reason I shall here make known the considerations which induced me to write and publish this little work.

My first proposition is: The Shechitah, or the Jewish method of killing animals, although slower, is easier and less painful than that caused by blows inflicted on the head; for no shrinkage and contortion of the limbs are perceptible after dying through Shechitah, as would be the case with an animal that dies in consequence of blows inflicted on its head.

The reason is the following: Although death does not ensue after Shechitah until all the blood has departed from the body, we must not forget that there are two kinds of blood in every warm-blooded animal; the blood of the members, and the life-blood. The blood of the members is the circulating blood and is red; but the life-blood is of a blackish hue. As soon as the black blood has departed from the body, the animal dies immediately.

The black blood, however, must leave the body before even the whole act of Shechitah, viz., the severing of the windpipe and oesophagus, has been performed, if, as it is prescribed in our religion, not a mere incision into the windpipe and oesophagus has been made, but a real separation of the parts has taken place, so that they stand apart and the incision is apparent.

In this case the arteries and veins have been cut, the red and black blood flows out, and life is immediately extinct.

The fact is noticeable in the eyes of the animal immediately after Shechitah; for they immediately roll about and are closed in their sockets. They shortly afterwards are opened again, but they then show that life has departed.

My second proposition is: Through blows inflicted on the brain the blood becomes black and dark. Now, although the life-blood, on which the existence of life depends far more than on the circulating red blood, has a black color, still any one gifted with a good power of observation will easily find that there is as much difference between the original clear color of the real black life-blood, and that which was originally red and has by degeneration become black, as there is a difference between pure and clear and dark or putrid water.

With the naked eye we can distinguish both the red and black blood, as well as the mixture of both kinds of blood of an animal on which the act of Shechitah has been performed, and the blood that has been vitiated by blows inflicted on the brain. For the blood of an animal killed by Shechitah is clear and pure, but the blood of an animal killed by blows on the brain is black and dark. In the latter case the black color of the blood is not natural, as is the case with the life-blood of an animal in good health or killed by Shechitah. But the black color only shows that the blood, whose original color was red, has, by degeneration, become black.

The black color of the life-blood of an animal killed by blows is likewise unnaturally black and dark, not clear.

Although chemistry has not yet investigated and ascertained if blood, as an article of food, is wholesome or injurious to the human system, still the evidence of Maimonides is fully sufficient for us, who says: Blood begets cruelty, not only in the person who partakes of it, but that cruelty is also inherited by his future offspring. The Bible also enjoins on us very emphatically (Deut. xii. 23): "Only be sure that thou eat not the blood, for the blood is the life."

And by our own reason we can also ascertain the effect the eating of blood has on the system. For every article of food

can only produce that effect on the system which is inherent in it. Now the nature of the animal is free from all vices, and void of all virtues. There is neither envy nor hatred, neither honor nor pride, neither bashfulness nor repentance, neither kindness nor probity to be found in an animal. The whole ornament of oxen is their horns. With them they gore one another, inflicting injury or even death, without, however, being possessed of any of the vices mentioned. And although they gore one another as often as they meet, still they do not hate each other. They only do so because the inclination of doing so is innate in them.

If, then, any one eats blood, he partakes of its properties, and transfers them also to his children after him. For by means of food body and soul are kept united, and therefore food exercises its influence both on body and soul. Taste itself is more spiritual than corporeal. Maimonides, therefore, is fully correct. But this is only the case with the blood, which is life itself, and which alone has the effects described. In it we find all those properties which are unbecoming to the foremost of all creatures—man. But we do not find these properties in the flesh, as that has no will of its own and waits with the members of the body for the orders of the spirit, in order to execute them and be guided by them.

My third proposition is:

Besides the special functions which all members of the body have to perform for the preservation of the body, they also have to perform spiritual ones for the strengthening of body and soul. For instance, the mouth has to nourish and strengthen the body by eating and drinking. This is the bodily function, without which life would cease. But the mouth is also the organ of the voice, which is quite necessary for the preservation of the whole race of animals. For by the voice the different animals recognize and call one another.

This becomes yet more apparent if we consider the human voice; for every one of the five organs of speech in the first place serves its part to support our system by providing it with proper food.

The lips, which are the doors of the mouth, and open to re-

ceive the food, and close to prevent the food from falling out, produce the labial letters.

The teeth, which bite and grind the food, produce the dental letters.

The tongue, which turns the food about in the mouth, for its thorough mastication, produces the lingual letters.

The palate, whose function is to taste, produces the palatal letters.

The windpipe, which promotes the digestion of the food by providing it with saliva, produces the guttural letters.

Likewise the brain, which gives strength to all members, produces thought.

The hands, with which we work, have also the power of feeling. The urinary organs likewise subserve genital purposes. The kidneys, which prepare the urine, are the advisory organs of the soul. In the heart, which is the source of the blood, wisdom resides.

And this is the case with all organs. They all have to serve two masters, the body and the soul. This means: they have to perform bodily functions for the preservation of the body, and spiritual functions for the preservation of the soul.

But my theory must not be refuted by offering me the instance of a man who was sick with the laughing sickness, and whose spleen had been removed from his body, and yet was not cured by such operation. For it may be the sickness was incurable, because the veins were affected and diseased up to the heart and brain. In this case the sickness could not be cured any more, as I have explained in Rule VIII.

My fourth proposition concerns animals of prey. They vent their rage and fury, that burn like fire, upon the bodies of the animals attacked by them, through their crooked nails and teeth. The formation of the feet and teeth of animals of prey indicates that. For it lies in the nature of animals to walk on their paws and feet. Why now have the nails of animals of prey been created pointed and crooked and their teeth likewise, if it were not that they have another function to perform by means of those nails

and teeth, viz., to devour other animals and to pour their venom into them?

This instinct to devour other animals in their wrath and fury, animals of prey cannot resist. But they can only give vent to their furious instinct by means of the organization of their members, which the Creator has thus shaped and formed for that purpose.

But my proposition must not be refuted by the argument held out to me, that we know instances of men who were attacked and wounded by animals of prey and were cured. For we cannot draw a parallel between man and other living beings. Concerning man, the Lord ordained (Gen. ix. 2): "And the fear of you and the dread of you shall be on all the animals of the earth and all the fowls of the heaven." But all the other animals are killed by the poison of animals of prey.

There are, however, two kinds of animals, whose venom kills even man, viz., the serpent, in reference to which Adam was cursed by the words (Gen. iii. 15): "And thou shalt wound his heel," and mad animals. For their sickness or madness derives its origin also from from the curse that was pronounced over Adam, and therefore they can injure man by their poison.

But no other animal besides the two mentioned is able to injure man in this way.

But the words of our Rabbins deserve full credence, that beasts of prey have poison in their teeth and nails, to tear and kill the animals attacked by them.

Still our sages set a limit both to the devouring and the devoured animal, that means, they tell us which animals can be killed by the poison of certain animals and which not.

And the animals that can kill by their poison can do so only with certain members, adapted to that purpose, and only if those members are in their sound, perfect state, and connected with the body, but not otherwise.

Nor can the serpent bite except when in anger, in which

state it pours out its venom through the biting of its teeth and the spittle of its mouth.

But if the tongue and teeth of the serpent, by which it bites, have been removed, it becomes harmless, though it be full of rage and anger. Nor can the tongue and teeth of a lion or leopard inflict a mortal wound after they have been separated from the body of those animals.

If, for instance, a man took a lion's teeth or claws and scratched an animal, even if he did that in the most violent passion and the fiercest anger, he still could not work any fatal injury, because the teeth and claws of animals of prey are only the servants of those animals themselves and not of any other being.

Likewise, if a serpent bites in its wrath into an inanimate object, although it pours out its wrath and spittle over that object, still the venom evaporates and becomes powerless in the air, just as it is the case with any hot liquid that is exposed to free air for some time, and loses in this way its power and fire.

For the Creator has ordained all things to work in a certain way, and in no other.

# TUB TAAM

The following letter has been sent by the Society for the Prevention of Cruelty to Animals to Mr. Henry Westheimer.

SOCIETY PREVENTION OF CRUELTY TO ANIMAL

Rooms of the Society,
No. 826 Broadway, Corner of 12th Street,
New York, January 9, 1866.

Mr. Henry Westheimer:

Sir:—An employee in the service of this society reports to me that the cruelty inflicted—needlessly—on dumb animals while slaughtering them at your establishment, is of the most barbarous, revolting, and wicked character.

This statement has before been communicated to this Society, and it is proper that I call your attention to the fact, with a view to its immediate correction.

You are forbidden by the laws of this State, as well as that higher law of God, thus to mangle and torture His creatures.

You should, at least, so far feel for the miserable lot of the creatures which support, and in so many ways contribute to the well-being of mankind, by killing them with merciful dispatch, and in no way can this be so perfectly done as by a blow from a pointed axe on the head.

At any rate, these horrible scenes must end, and you must not suppose that the laws of this State are to be daily violated by you without responsibility any more than by any other citizen.

If you believe that there is a God in Heaven—tremble! for you may be certain that misfortune will overtake you sooner or later, for these infractions of His natural laws.

I desire to hear from you on this subject before addressing myself to the public authorities, which I shall do, if unheeded by you; but I trust that this appeal will obtain a share of that mercy and pity which you yourself will one day ask of your Maker.

Yours, etc.,

Henry Bergh, President.
Society Prevention Cruelty to Animals.

The following is my answer:

It is an apparent truth that the nature of death, and the feeling at the hour of death, at the time when body and soul are separated, are unknown to all living beings. For, since no living being is subject to two or more different kinds of death, it cannot possibly find out and tell us the difference between one kind of death and the other. Nor has yet any living being come back after its death to describe to us the particulars of death, for the mouth of all beings is sealed forever as soon as they are dead. Still our Rabbins said: There are 903 different kinds of death, and they relied on the Biblical verse (Psalms lxviii. 20): "And unto God the Lord belong the issues from death"; since the Hebrew term for issues, "Tozaoth," amounts to 903, if we take the letters of the word "Tozaoth" as figures.

They also described the most painful and most painless kinds of death. They said that, in the case of the most painful kind of death, the soul departs from the body with the same difficulty with which wool is taken out from thorns; but in the easiest kind of death, body and soul part with the same ease with which a hair is drawn out of milk.

In the quoted 68th Psalm the severest or most painful manner of death is described, and it is said that the Lord's enemies are chastised and killed by it. The words of the Psalmist run in this way: "Surely God shall strike the head of His enemies." The Psalmist also describes to us the particular place of the head where He strikes them, so that death will be more painful, and he says: "On the skull,"

where the hair is parted, He strikes the head of him who walks in his transgressions. This is, therefore, the severest kind of death. And yet this is the very spot of the head where they strike the animal, in order to kill it and prepare it for human food. And we can clearly see from this, that death, produced by blows inflicted on the head, is neither the easiest kind of death for the animal that is killed, nor does it produce wholesome food, as I shall show yet more explicitly. Likewise I shall show, by clear and cogent proofs, that the Shechitah, and the Shechitah alone, is the fittest and easiest death; for by the violence of the struggle and spasm of the members that take place at the time of the death of an animal, we can judge of the high degree of the pain and agony which the body and its limbs suffer at the hour of death.

But, in the first place, we must describe the different parts and members of the animal, which, through their being united, and as long as they are united, constitute the living animal. It is necessary for us to know that every animal, when its members have been united and inclosed by muscles and skin, consists of two distinct bodies—the interior and exterior body. Through their being united in some places, they become one body and spirit. The exterior body is formed of the head, hands or forefeet, feet or hindfeet, all members, sinews, muscles, bones, and the whole structure, which is covered by the skin. They are all closely connected and united. The interior body consists of the heart, intestines, and the organs that are connected with them; as the liver, spleen, and kidneys. They lie in the body just as if they were lying in a vessel, and they are not closely united with the exterior body. For there is only a slight connection of the windpipe and gullet with the jaw. Still, slight as this connection is, animal life depends on it, wherefore it must be guarded with the utmost care. The connection of the other organs is effected only by the blood-vessels that extend from the heart into the body. For the heart is the source of the veins and arteries, and the fountain of the blood. For the exterior body, the

Almighty created one special member that must be guarded very carefully; it is the brain. Its chief seat is in the skull, and it extends over the whole spine. The skull and the spine inclose it like a wall, to protect it from every injury, and it is, indeed, in great need of that protection. It is the brain that gives strength to all parts and members of the body, and keeps them together. If the brain is removed from its proper place, all limbs are shaken and lose their strength. The animal cannot live then any longer. The brain itself is not united with the exterior body by a strong connection, as is the case with the other members; but only through the brains of the heart that extend over all parts of the body and its members, and ramify into myriads of capillaries. They are united with the brain by its membrane that surrounds it, and they empty into the openings of that membrane, in order to convey nourishment (that is, blood) into the brain. When that membrane is peeled off the brain and the spinal cord, the former remains as a clear, shining substance. This substance gives strength to all members, imparts feeling to all parts of the body, and is called the head. It rules and governs as the king of a country, or the father of a family.

For the intestines, that form the inner body, the Almighty created also one special member, the heart. It is a most important part of the system, and is hidden in a bag which preserves and guards it. The heart likewise has not a strong and firm connection with the body and intestines, as is the case with other members that are joined by sinews. It is only connected by means of veins that proceed from its right and left, and extend and ramify over all parts of the body and every member. These veins extend to the brain and the spinal cord. From them (the brain and spinal cord) the blood flows back to every part of the body, until it reaches the left chamber of the heart. There it is purified and receives new strength. It passes then over to the right chamber of the heart and resumes its circulating course.

For the heart is the fountain of the veins, and the spring

that furnishes the life-blood. Another function of the heart is the assistance it affords to all parts and members of the body in feeling pain. This communication between the heart and brain on the one side, and all parts of the body on the other, is kept up by the veins. For every vein is connected at one end with the brain and at the other with the heart.

The lungs inhale, through the windpipe, fresh and clear air, to cool the heart in order that the heat of the blood in the heart shall not become too intense, and shall not kill the animal. Therefore the lungs breathe continually, either in long and distinct, or in short and connected breathings. For it is known that, if an animal is tired and fatigued, it breathes incessantly, because the blood in the heart has become hot by fatigue and is in need of being cooled off by a fresh supply of air. But if the animal is not fatigued, it breathes in the regular way.

All food, both the solid and the liquid, passes through the oesophagus into the rumen, from there into the stomach. In it the food is digested by the assistance of the liver, and is decomposed into blood, nutritious matter, and fat. But the refuse is driven out through the intestines. The blood first enters the heart; but the food, the sinews. In this way the animal is nourished.

The brain has two cavities in which the five senses, feeling, smell, hearing, taste, and seeing, have their seat. But these five senses are external and limited, because they can only be affected by such things as really exist. But the power of imagination is unlimited. It has a wider scope than the five senses, and may have for its object just as well a thing which is not in existence, as one which is in existence, or just as well an impossible thing as one which is possible.

The power of imagination has also its seat in the head and brain. The brain communicates its thoughts immediately to the heart, to investigate and examine them. And since the heart has two counsellors, and is gifted with reason, it examines quite closely and clearly as to the correct-

ness of anything. Therefore the wise king said: "I gave my heart," "I said to my heart," "I said in my heart," and many similar phrases which all allude to the heart.

The heart has also two cavities: a large one on the right, and a small one on the left. In the right cavity it receives the blood from the food which has been digested by the assistance of the liver. It sends forth the blood into the whole body and into every member, until it reaches the brain and spinal cord. From there the blood flows back through all the parts of the body, until it arrives at the left cavity of the heart. There the blood is renewed and flows back again into the right cavity and resumes its circulating course again. The two cavities of the heart are connected with the cavities of the brain where the five senses have their seat.

But imagination originates in the brain; it has no limits and cares not for the laws of Nature. The heart only sets bounds to it. But as far as feeling is concerned, the heart and brain are equally affected, since feeling arises from pressure of the veins, and these are connected at their two ends with the brain and the heart. Therefore heart and brain feel simultaneously, in order that they may preserve and guard the animal's life. For through the veins the feeling of pain is conveyed to the heart and brain, as Scripture says (Isaiah i. 5): "The whole head is sick, and the whole heart faint."

Now, wounds and hurts generally affect the members of the exterior body, but diseases of the system have their seat in the parts of the inner body, as in the heart and the intestines. Wherefore every sudden death and the disease of fits arise only from inner members, as the heart, intestines, brain, and through the deterioration of the blood that has been brought on by some cause or accident.

Although the inner members have no blood, still the heart is the source and origin of the blood, and as soon as the fountain is spoiled and corrupt, everything becomes corrupt, and sickness sets in. For as soon as the blood has become bad, it immediately kills the animal. Wherefore

sudden death, caused by sickness of the heart or brain, is called in German "Schlag" (stroke, apoplexy, or paralysis), as "stroke of the heart" (Herzschlag) or "stroke of the brain" (Gehirnschlag). These diseases have been called so, because they attack and kill instantaneously, just as a man strikes another man and kills him.

From the intestines comes, on the other hand, the sickness called "convulsions" or "cramps," which is one of the most dangerous diseases.

No sickness like any of those mentioned attacks the members of the external body. Even if they are broken or cut, instantaneous death does not ensue.

And now, dear reader, I am not one of the great writers who know how to present their thoughts and ideas in such a clear and comprehensive way, that the reader cannot but clearly and fully understand what they intended to say. I therefore beg the dear reader that he may take pains to comprehend the true meaning of my words. He then will find the right and true way, and he will see that the laws of the Jewish religion for the Shechitah show God's kindness and mercy towards His creatures. For He created all beings in His great mercy, and owing to His endless kindness He ordained to select for them an easy and calm death, in order to alleviate the pain of the animal, as well as to make the meat of the killed animal more wholesome and palatable.

For God created all creatures for His own glory, and He created them on the condition that they should become the food of man, His noblest creature, and that they should die only in the way He ordained, which is the easiest death, as I shall explain. And this way of killing is the best for both, viz., for the animal that is killed, and for man that consumes its flesh.

Every way of killing the animal, that inflicts great pain on it, although it brings on instantaneous death, spoils and deteriorates the blood; and although death ensues very quickly, still it is injurious for the consumer, and therefore detrimental to both animal and man.

But the way of killing that brings on an easy death without much pain ought to be chosen for killing the animal, in order to obtain its flesh for the food of man.

For the illustration of what I said, and in order to prove that what I said is correct, I shall offer eight instances of increasing and of lessening pain.

1st. If a man cuts into his flesh, even deeply, but cuts quickly and only once, he does not feel so much pain as if he cuts into it only a little, and afterwards cuts again into the old cut, although the two cuts do not form as large and deep a cut as the one that was produced by cutting once, but very quickly. The reason of this is, because cutting into an old cut causes greater pain than cutting once quickly into sound flesh.

2d. Cutting with a knife to and fro, without pressing the knife downward, does not cause so much pain as if one presses the knife downward and does not move it to and fro. For the pain caused by pressing the knife downward produces heat and inflammation in the wound.

3d. A cut inflicted by a healthy, agile man does not produce as much pain as the cut of a drunken or old man, or of one whose hands tremble or are heavy.

4th. To pierce a knife into sound flesh, and then cut the flesh of the wound, is more painful than a mere cut, because piercing and cutting are two different kinds of pain.

5th. Cutting with a knife that has an indentation or notch causes very severe pain, and is very poisonous and dangerous, but a cut with a sharp, smooth knife, does not produce so much pain, is not poisonous, and dangerous, and if it can be healed, heals quickly.

6th. To tear loose a part of the flesh causes greater pain than if it is cut off by a knife. It does not heal so quickly either. All this is evident.

7th. If, immediately after inflicting a cut, warm water of the temperature of the blood is applied to the wound, pain ceases, and the blood flows without interruption. But if the wound is washed out with cold water, the flow of blood

is stopped, and severe pain is felt, just as the pricking of pins.

8th. If a member has been cut off the body, the body does not feel any pain any longer through that member, and as soon as the wound is healed, the member that has been cut off never causes any pain. But if a member has been destroyed by sickness, it causes pain even after the member has been fully destroyed, just as if it were yet connected with the body. For instance, if the disease had its seat in the toes, and the disease destroyed the whole foot, still, if any event takes place which would affect that sickness, as, for instance, rainy weather or a snowfall, pain of the toes is felt, just as if they were yet connected with the body, and had yet life in them. For the veins of the affected member that convey sensibility to the heart and brain have also been affected by that incurable disease. But these remained in their old place. Therefore, every circumstance that aggravates the disease is felt by the sick person or animal, even after the diseased member has been separated from the body, as is well known to physicians.

Now, kind reader, remember everything well I have said here and do not forget it.

See furthermore. As soon as the windpipe and oesophagus are cut apart in the middle of the throat, both bodies are separated from one another; viz., the external body with the brain is by itself, and the internal body, viz., the intestines and the heart, is likewise by itself, and they do not impart either blood or food or perception to one another any more. Nor has either the least influence any more on the other, to impart any pain or sickness by the deterioration of the blood, because the blood pours down to the ground in good color and sound state. And as soon as the windpipe and oesophagus are cut, the intestines lie in the external body as in any other vessel, because there is no connection between them any longer. Although they are connected yet in the anus, by which excrement is expelled, still this is not connection enough to bring on any

disease, as this is known to physicians and as we have explained.

The lungs inhale pure air through the windpipe, also after Shechitah, as in the sound state of the animal, and fan the heart as long as the animal struggles in the agonies of death, in order to cool the heart. In this way, the heat of the blood does not become too intense, and the blood continually decreases by flowing to the ground until the animal dies by losing its life, that is its blood, entirely, for the blood is the life.

Nor can the veins in the other members, that have not been separated by the Shechitah, receive any more blood, because the circulation of the blood has been stopped by the cutting of the windpipe, gullet, and arteries of the throat, and the blood pours down to the ground on both sides of the severed parts, viz., the windpipe, gullet, and arteries.

The skilful operation in the act of Shechitah, according to the Israelitish law, depends on two conditions: on the fitness of the Shochet (the man who performs the Shechaitah), and on that of the knife. By Shochet we mean a careful and active or brisk performer. But one who is drunk, or whose hands tremble, who is weak, who is not well versed in the laws of Shechitah or in the laws of examining the inner structure of the animal, or one who does not believe in the Mosaic and Israelitish law, as, for instance, one who breaks the Sabbath, is not called a Shochet, but his name is "Nabal," miscreant, and an animal killed by such a man is called "Nebelah" or "dead of itself." But no Israelite is allowed to eat a Nebelah, as the Bible says: "Ye shall not eat any Nebelah, or anything that dieth of itself." (Deut. xvi. 21.) Although such an animal is not a "Nebelah" by itself, but on account of the Nabal who slaughtered it.

The second condition of a good Shechitah is a good knife, that is, one of the required length, that is sharp and smooth without the least indentation, in order to cut with it the windpipe and the oesophagus in the middle of the throat

without stopping and without pressing down the knife in the least, in full accordance with all the laws that pertain to Shechitah. In this way the two bodies of the animal are separated from one another in the easiest and best manner. All the other auxiliaries, intended to alleviate the suffering and pain after the act of Shechitah until the moment of death, come of themselves. As soon as the windpipe and gullet are cut, the arteries instantaneously pour out their blood around and upon the cut, on the right and left, like water, in exactly the right temperature. In this way they wash out the wound, and surely pain ceases immediately.

Another common means of alleviating the pain of a wound is also found in the throat. I mean the breathing over the place of a wound. For it is customary, if a man has an inflamed wound, that he breathes over the place of the wound and the inflammation, to mitigate the pain, and momentary relief is obtained in this way. But Shechitah offers this very remedy. For the windpipe constantly exhales its breath over the cut to allay pain, and undoubtedly pain ceases for the moment. (And that is a full proof that the Creator from the very beginning ordained that every clean animal should be subject to Shechitah, and that Shechitah should be performed on the throat, because there is no other place so fit for a comparatively painless Shechitah as the throat. For in the throat the auxiliaries that are needed to alleviate the pain present themselves spontaneously. But that is not the case with any other part of the body.)

And from the very beginning, when God created His creatures and ordained that animals should serve for human food, He commanded the Israelites to alleviate the pains and sufferings of animals by killing them in the kind way of Shechitah.

As soon as the operation of Shechitah has been performed and the blood flows, pain ceases, because there is nothing left to receive or communicate the pain. For the head and body are separated from the intestines and the

heart, and the blood is flowing out to the ground. Nor exists there any longer any communication of feeling between the two bodies, that any pain should be conducted from one body to the other.

The lungs continually inhale pure and fresh air and cool the heart just as in lifetime, and all pain ceases. And when the animal dies, the flesh remains sound and clean, pure and good for food. But by any cut inflicted farther up or down than the windpipe or gullet, or in any place where the windpipe and gullet have not been touched, the two bodies have not been separated and therefore remain one body in every respect. They communicate pain to one another; their blood degenerates by their mutual influence: and they receive from one another any sickness or injury (like cholera or paralysis).

So it is also with the five rules that make the Shechitah unlawful, as: a, if the Shochet separated the windpipe or gullet by pressing on them with the knife, or b, if he killed with a knife that has a notch, or c, if he put the knife underneath the windpipe or gullet, or d, if he tore loose the windpipe or the gullet, or e, if the Shochet is drunk or if his hands tremble. From all such Shechitoth (ways of killing) it is forbidden to eat, because they all are injurious to the animal, and all these defects took place when the two bodies were still united and therefore still one body.

Although those defects as, for instance, if he paused during the Shechitah, or if he used a knife that had a notch, may have had influence on the Shechitah only during the duration of one second, still their influence is injurious to the blood of the whole body and all the members, as we see it manifested when blows that reach the brain are dealt on the head of the animal. Instantly those blows affect the whole body with the quickness of lightning, the members and sinews are bent, they are seized by fits, the blood becomes black like pitch, and surely the animal dies from nothing else but cholera and apoplexy. Such meat is not clean and fit to be eaten, and such a way of killing is injurious both to man and beast, as I shall yet explain. All

this is very plain to men of understanding, and lovers of truth will comprehend that, as long as the living animal forms one body, it is affected by every evil influence and exposed to every accident, and if that evil influence or that accident should last even only one second, still the animal will suffer from it and will die of a hard death, and then the flesh of the animal is dangerous to the consumers. But when the bodies have been separated, neither can benefit or injure the other any longer, for all communication between them has ceased.

Let us now describe the manner of death that ensues from blows inflicted on the brain. This way of killing is said to accelerate the death of the animal. But we see the terrible effect it has on the poor animal; just as if it were struck by thunderbolts and flashes of lightning. The butcher comes with his axe in his hand, and strikes the head of the poor animal, not once, but many times. For it is not possible to hit, at one blow, the exact place where a blow kills the animal instantly. Wherefore the butcher strikes the animal many times, until he breaks the skull and tears the brain. (But do not forget that, although every blow on the head, inflicted with the intention to kill the animal, may be considered like sure half death, still the animal does not fully die before the brain is torn or destroyed. And even if the butcher deals forty blows on the head of the animal and goes on striking it, he only makes the animal sick, but he will not kill it, until he tears the brain.) And now, kind reader, see with your own eyes and judge with your own reason, and you will be convinced that there cannot be a more painful and cruel death than that which ensues from blows dealt on the head. For, at the very moment that the skull is broken by a blow, terror and trembling seize the whole body, all the members, and every vein; and all the blood and every member and every vein are attacked by cramps. In consequence of which, all the members instantly get crooked and bent. Can we think of any more painful or more sickening kind of death? Must our heart not be filled with compassion on seeing such suf-

fering? But know also, that as long as the animal is seized by cramps and its members are bent, it still is alive. But it suffers the most terrible, indescribable pain, the process of breathing ceases immediately and the excrement comes out through the nostrils. All this being the case, let physicians tell us if such an animal dies in immediate consequence of the blows it received, or if it does not die of two very malignant diseases: of cholera and apoplexy, which have been brought on by the blows and which end the animals life by cramps. The proof of our assertion is, that if the region of the heart of such an animal is cut, blood flows out, black like pitch and putrid, as is the case with animals that die by cholera or apoplexy, without any blows having been inflicted on the head, but only by the mere disease. For the cramps, of which everybody is afraid, do not leave the animal, until it is fully dead. God protect us from those diseases—of apoplexy and cramps, and from eating flesh of an animal that was sick of such diseases.*

But as long as the animal is attacked by those two diseases (cholera and cramps), life is not extinct, although the animal lies motionless. The cause of that want of motion of the animal is, that the pain from which the animal suffers, when it is attacked by those two diseases, in consequence of blows dealt on its head, is so severe, that we cannot imagine any pain whatever that equals it in intensity. And how could we think of any pain equally violent and annihilating? Has not the brain, the seat of all life, been hammered down and destroyed, and has not the heart also been consumed by fire through the decomposition of its

---

* This our explanation may also account for the extraordinary fact, which often repeated itself in the history of the middle ages, and which was the cause of many persecutions, expulsions, and murders of Israelites. I mean the strange fact, that often, when pestilence raged and killed hundreds and thousands of human beings, very few Israelites fell as victims to the scourge. The Christians, who could not find any good reason for this startling anomaly, accused the Israelites of having thrown poison into the wells which furnished drinking water to the communities, and committed the excesses and cruelties just mentioned.

blood, called in German, "Schwarzer Brand," black mortification? Woe to him who eats of such meat, viz., of meat of an animal that has been killed by apoplexy and cholera. But we repeat it: the animal dies not directly by the blows dealt on its head, but by the two severe diseases, cholera and apoplexy, brought on by those blows. On this very account, the flesh of the animal has certainly become diseased, because blood has been left in it impregnated by those diseases. For there is no difference whether death ensues in consequence of blows dealt on the head, which surely brought on those two diseases of apoplexy and cramps; or if those diseases came of themselves, without any blows, and killed the animal.

For the correctness of this assertion, we have the following proofs:

1. The blood becomes dark like pitch and rotten, in both ways of death, that is, both if the animal is struck by man with an axe, or if severe sickness brings on such a state.
2. Cramps set in, as it is the case with cholera.
3. The animal ceases to breathe.
4. All this is different with Shechitah. For no such fearful and terrible sights are produced by Shechitah. For as soon as the windpipe and gullet are cut, the blood pours over the cut and pain ceases. The blood, which is life, departs gradually, and when it has entirely departed, the animal dies, not by sickness, but because the essential of life, blood, is wanting.

The flesh of an animal that died by being struck on the head is also heavier than the flesh of an animal killed by Shechitah. For in the former case the blood has been absorbed by the members. But the soul, viz., the blood, must not be eaten with the flesh.

5. The meat of an animal killed by blows putrefies, in hot weather, faster than the meat of an animal that has been killed by Shechitah, because the rotten and black blood has been absorbed by the meat.

Sometimes coagulated blood is found on the ribs of an

animal killed by blows, inside, near the spine, which cannot be removed by washing.

By all this it is easy to see the difference between an animal killed by Shechitah and one killed by blows. The meat of the latter animal is not clean, and is unfit food for a good man of pure thought, as I shall explain still more explicitly. Maimonides also writes: "It lies in the nature of blood to produce cruel and detestable habits in those that eat it. The system acquires those habits in a way that they will also be inherited by the descendants of the person who consumes the blood."

But Gentiles do not kill all animals by blows on the head. For sheep and calves are killed by piercing. Why are now, we ask, small animals, as sheep and calves, different from large animals, as oxen and cows? Why are blows preferable for large animals, and why is piercing preferable for small animals?

But in both ways of killing, the animal dies without its head, body, heart, and intestines being separated. During the entire struggle of death, full communication and sympathy exist between all these vital parts of the animal, and they all perish simultaneously.

Now, dear reader, ponder over my words, and thou wilt find they are correct and true, and lovers of truth will approve of them. Thou wilt find that the ordinances for Shechitah are a divine institution, and that God's mercy extends unto all His creatures, even to animals destined for the food of man. Thou wilt also see that Shechitah is the best and most preferable way of killing and of preparing meat for food, without the least doubt, as thou wilt find in my book "Liviath Chen," which I am presenting here to thee.

To sum up the foregoing, I say:

We have seen that neither striking on the head nor Shechitah kills an animal. But by blows a disease is brought on that kills the animal, and by Shechitah the bodies are separated. The body is not killed directly by Shechitah, but a gate is opened for the arteries and veins to let the life-blood flow out, so that the flesh is left without life. But as long

as the struggles of death last, the animal is considered to be alive, according to Jewish law.

Let us now consider the question which high-minded and high-standing Gentiles asked. They asked that question from pure motives, viz., to promote the cause of humanity as far as possible, and not for the purpose of annoying the Israelites.

The interrogators of that question are members of the Society for Prevention of Cruelty to Animals, and they prosecute any one and every one whom they apprehend in having committed any cruel act towards an animal. If the person accused is convicted by the court, he is punished, in order to prevent him and others from acting so cruelly in future.

The same question about the Shechitah has also been asked in other countries, and only by making the greatest efforts the Israelites succeeded in inducing the authorities to rely on the assurance of medical experts, who said that Shechitah is not such a painful and terrible death after all. In this way Shechitah has been tolerated, but has by no means been considered preferable to all other modes of killing.

But the Author Sforno is fully correct when he says that direct proofs for the necessity of Shechitah have to be offered by the Israelites. For why should the Gentiles say that Jewish customs are cruel, and Jewish laws ought to be abolished? But it is impossible to do away with Shechitah entirely, because many thousands and myriads of Israelites would prefer death to defiling their body and soul by eating meat of animals not killed in the Jewish way. And since the Israelites are a stubborn people, it is best to tolerate their custom and rather allow the animals to be killed in the Jewish way, even if the animals suffer more pain in this way, than to be the cause of the death of many Israelites. Gentiles further say, Shechitah ought to be tolerated so much the more, since physicians say that Shechitah is not such a painful and cruel death after all.

But this kindness of the Gentiles is not creditable to the

Israelites. For Israelites ought to make Gentiles acquainted with the essence and nature of Shechitah.

The Torah already enjoins on us (Deut. iv. 6): "And you shall observe and do (it); for it is your wisdom and understanding in the eyes of the nations." The meaning of this biblical verse is: If you observe a divine command quite strictly and closely in all its particulars, you will know how to refute all objections that can be raised against that divine command, and you will be able to give good reasons for its observation.

But who can be expected to understand and explain all particulars of Shechitah more thoroughly than the Shochet himself?

I have been now officiating as Shochet over thirty years. I have had great experience in my profession, have taught many pupils the art of Shechitah, and have taken pains to investigate every matter as closely as possible. And I am fully convinced that the way of killing practiced by non-Israelitish butchers is extremely cruel and painful, far more so than Shechitah. And if we look at the terrible struggle and the contortion of an animal that dies in the cruel way of having blows dealt on its head, and compare this way of dying with Shechitah, we perceive and comprehend how exalted is the divine command which ordered Shechitah. For by Shechitah life departs and death ensues without pain. All the signs which I described above prove also that Shechitah prepares and purifies the meat in such a way that it can be eaten without the least danger.

Gentiles ought also to observe the command of Shechitah, and wise men and lovers of truth ought to remind their children not to eat of any animal that has not been killed by Shechitah, if the Israelitish religion prescribes Shechitah for such an animal. But as soon as the meat is allowed to be eaten by the Israelite, it is also allowed to Gentiles. They may then eat of it and praise the Lord and Israel, His people, and they will say: (Deut. iv. 6 and 8): "Surely this great people is a wise and intelligent people, which has just statutes and judgments like all this law."

The Almighty, blessed be He, who has created all the inhabitants of the world, who loves all His creatures and delights in the prosperity of the world, desires the Gentiles also to enjoy future life, as I shall explain yet more explicitly. Therefore He commanded us to try to understand the reason of the divine commands, so that we shall be able to explain to Gentiles the reasons of the statutes and judgments, if they will ask us about them. In this way the Gentiles will learn the reason of the divine commands and observe them. They will thus attain long life and improve their mind, as the Bible says: (Deut. iv. 1): "And now, O Israel, obey the laws and judgments which I teach you to do, in order that you may live."

Thus we see that he enjoys length of life who observes and performs them. And just as well as the observation of the divine commands secures long life, just so it removes all pain and sickness and everything that shortens man's life, for the reason that it is forbidden.

The reason why the Israelites are called a wise nation is, because they act for a laudable purpose, as becomes a wise, intelligent and great nation that tries to remove every injurious influence, as it is said in the Bible (Exod. xv. 26): "And it will be, if thou wilt diligently listen to the voice of the Lord thy God, wilt do what is right in His eyes, give ear to His commands and observe all His statutes, that I shall not bring over thee any disease which I brought over Egypt, for I am thy physician." And even if the Gentiles will act in this way, not because God commanded it, but for some other motive, it still will have those beneficial consequences for them. For the Talmud teaches, that if any one performs a good action, even without pure unselfish motives at first, he will, in course of time, do that action from pure, disinterested motives.

The Torah warns us also not to hate Gentiles, not even idolaters, as it says (Deut. xxiii. 8): "Thou shalt not abhor the Edomite, for he is thy brother. Thou shalt not abhor the Egyptian, for thou wast a stranger in his land."

The Torah also warns us not to give any man any danger-

ous or injurious thing by which his life can be endangered or he could be hurt. So the Bible says (Exod. xxii. 30): "Neither shall you eat flesh that is torn of beasts in the field. Ye shall cast it to the dogs."

But in Deut. xiv. 21, the Bible admonishes us: Ye shall not eat of any thing that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien, for thou art a holy people unto the Lord thy God.

In order to understand this apparent incongruity, that in Deuteronomy the Bible allows us to give forbidden meat to the stranger and alien, and in Exodus the Bible commands us to cast forbidden meat to the dogs, we must not forget that there is a great difference between Terephah and Nebelah. By Terephah is meant an animal that has been torn or mortally wounded by a beast of prey. Such an animal dies of poison, by which the attacking animal of prey infected its system. For thus the Bible says: "And flesh in the field that is torn," that means, that has been torn or wounded by a beast of prey. Such an animal we must not even give to a Gentile, but cast it to the dogs, because it is more strictly forbidden to us to eat anything injurious to health than to eat anything unclean on merely religious grounds.

The Torah teaches us at the same time that dogs are beasts of prey which are not injured by the poison of another beast of prey, wherefore dogs may eat of an animal that has been wounded or slain by another.

But in Deuteronomy the Torah speaks of Nebelah, and not of Terephah; and whereas there are many animals that die a natural death, and are fit for human food, therefore the Torah commands us: Ye shall not eat any animal that has died of itself, even if it is fit to be eaten, as, for instance, if during Shechitah or the act of killing it has become unfit for the use of an Israelite.

Now the meat of such an animal thou mayest give to the stranger within thy gates that he may eat it, if he chooses But to the Israelite such meat is forbidden, as the Bible says

(Deuteronomy xiv. 2, 3): "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. Thou shalt not eat any abominable thing," even if it is fit to be eaten.

See also Aben Esra, Exodus xxii., who quotes the opinion of Rabbi Moses Cohen, that God forbade us to give a Gentile anything injurious to health or dangerous to the system, because we are enjoined more strictly to abstain from eating anything injurious to health than from eating anything forbidden by the statutes of the Israelitish religion.

So the Bible forbade also the stranger to eat blood, although he is allowed to eat of an animal that died of itself. For in reference to Nebelah (an animal that died of itself) the Bible says: "To the stranger that is within thy gates thou mayest give it, that he may eat it."

But eating blood is forbidden also to the stranger, for thus it says (Lev. xvii. 10): "And any one of the house of Israel or of the strangers who sojourn among them, who eats any blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people."

We find the reason for this in Moreh. For Maimonides writes in Moreh that blood creates very cruel inclinations in the system, which not only become inseparable from the system, but which will also be communicated to children and grandchildren.

From this we see that God desires the welfare of His creatures, that He has pity on them, and wants them to prosper and improve their minds by virtuous living. Compare Maimonides' letter which he sent to Alexandria to the great Rabbi Chisdai, the Levite and Portuguese. He writes: "Concerning thy question about the Gentiles, thou must know that all God desires is a good heart. Therefore the Rabbins said: 'Pious Gentiles are admitted into paradise, if they acquired the necessary knowledge of the existence and properties of the Creator, and if they improved their minds by good habits"; and there is no doubt that every one who ennobled his mind by good habits, and the proper

knowledge of and belief in the Creator, blessed be He, will inherit the future world or the paradise. Therefore the truly wise men, our teachers, said, 'Even a non-Israelite, who studies the law of Moses, our teacher, is equal to the High-priest.'" So Yalkut Shimeoni says: "The words, 'Thy priests shall put on righteousness,' allude to pious Gentiles."

What we have said until now is fully sufficient to show us that God is a merciful Father, who has compassion on His creatures, and loves all men, both rich and poor. He has given us statutes and judgments, and any one who chooses may find shelter in them, and observe and perform them, in order that he, as well as we, may enjoy the felicity of doing what is right in the eyes of the Lord.

God commanded us also to make known and explain the statutes and judgments of the Lord to all inquirers, even if they should observe them for some other reason than the one of obeying the Lord's command, in order that they also may enjoy all the good that follows from the observation of the commands of the Lord.

We owe this duty of explaining the Lord's commands so much the more to the nations of the present day, among whom we live, who are full of wisdom and knowledge, and are kindly disposed towards us with all their heart and soul. Therefore it is our duty to answer their questions correctly, and give them the desired information, in order that they also will avoid every injurious thing, and will save their body and soul, and the bodies and souls of their children after them, so that their good inclinations and propensities will not be marred by any bad influence.

For we find that in many ways parents cause their children to become depraved; but in all these cases, not only the perpetrators of the bad actions ought to be punished, but also they who caused them to act in their bad way ought to be held accountable. And only in a few rare cases does it occur that children leave the ways of their wicked parents, and become good and virtuous. But if wicked parents use their influence with their children, so that the latter imitate

the former's ways, no improvement of the children can be expected by any means.

In all these cases, Providence will punish parents for their injurious influence on their children, although no human judge can exercise his authority and punish such an offence.

For all these reasons I think that if any Israelite is requested to explain any topic of the holy law, and he is able to do so and can give a good reason for the existence of that law, it is his sacred duty to give the inquirer all information and instruction he is able to give. Thus the Bible says (Deut. xxxi. 19): "Put it in their mouth," so that the matter will be quite plain and clear to them. By this injunction, too, we can see the mercy of the Lord toward His creatures.

Now let us investigate the four kingdoms of natural bodies, their nourishment, and the accidents to which they are subject; from the different kinds of plants and trees up to the most elevated of all creatures—man.

Thy works are wonderful, O Lord! Thy thoughts are very deep. Thou hast composed Thy world for four different kingdoms, of minerals, plants, animals, and man.

God furnishes food for all these beings which He has created and which He supports by His goodness, kindness, and mercy, and He furnishes that food according to the nature and constitution of these creatures, may they be plants, animals, or man.

That being is the strongest and healthiest that finds its food ready at all times, without being in need of preparing that food at all. Such a being is not very apt to suffer from external influences. But less strong is that being whose food needs preparation. And the more preparation its food needs, the weaker the being is, and such a being is exposed to external influences, and is injured by them if it is not very careful.

For instance, earth, water, and air are the nourishment of plants and trees, and they produce taste and odor in them. But these trees often are extraordinarily high, as, for instance, the proud cedar: they are strong and powerful, they yield their fruit in due season, and their years are almost

numberless. Very seldom any accident befalls them, and rarely do they suffer any change. The reason is, these trees find their food always ready and prepared, and they do not suffer any injury, as long as their nourishment does not deteriorate and is not changed.

This is also the case with all plants of the field. As long as their food does not undergo any change, they retain their former strength.

Higher in the order of natural beings than plants are animals. There is a great variety of these latter, and they are in need of many different kinds of food.

Some kinds of animals find their food ready for them at all times, others do not find it ready, since it needs preparation.

But every species of animals whose food needs preparation is far more exposed to the influence of accidents, and is far more likely to be injured, than those species of animals that find their food ready for them without its being in need of much preparation.

Some species of animals live on vegetables, and eat them just as they find them; the food of other species must be prepared; some again subsist on other animals for their food. And the Creator has endowed every species of animals with the proper instinct that enables it to know and to prepare its right food, just as it is fit for its system, and just as its constitution demands it.

For instance, the serpent has been cursed that it has to eat dust all the days of its life, or in other words, that its food tastes like earth. Therefore the Creator has supplied it with poison that burns everything to earth, so that it tastes like earth. For this reason it finds its food ready and prepared at all times.

Fishes have been blessed with water which is always ready for them and in which they live.

The hog's nature is that everything serves for its food. And by the bad smell in its mouth and by its crooked teeth it causes the food to rot. In this way, if any poison is found in its food, it is neutralized and becomes harmless. There-

fore every kind of food is fit for the hog, with the exception of powerful mortal poisons which will also kill it. But any poisonous matter that is found in herbs or any decayed food is all digested in its mouth and by its tongue and crooked teeth that cause the food to putrefy. It also has a stomach that receives everything. Wherefore our Rabbins say (Tract Sabbath 77, 2): "Three animals gain strength by becoming old: the snake, the fish, and the hog." Our Rabbins further said (Tract Sabbath 77, 2): "There is no animal richer than the hog," because it can live on any kind of food.

The atmosphere that surrounds us very often varies. Sometimes it is pure and clear, and sometimes it is thick, heavy, and impure. Now clear, pure air is advantageous to man. In such air man feels well and comfortable, and it affords him pleasure to inhale it.

But it is just the contrary with pigs. If the air is pure, pigs hunt up dung-hills to rest there. On the other hand, on a rainy day, when the air is moist and impure, pigs run about cheerful, but man feels heaviness in his system and has a desire to lie down, as we all know. The reason of this is, because man and hog subsist on all kinds of food, which are fit to be eaten. But while human food requires cleanness in its preparation, in order to be fit to be eaten, the hog wants putrid food and likes to lie in dunghills. If any poisonous matter is contained in the air, it kills both man and hog.

Now let us examine the two classes of animals that live on vegetables and not on flesh, or that are herbivorous and not carnivorous, viz., those that chew the cud and have a divided hoof.

There are two classes of them. The first class includes domestic animals that have been trained by man, and the second class, wild animals that have not been subdued under the rule of man. They roam about free in fields and deserts, where no man lives, and they live on herbs and grass of the field which are both pleasant and wholesome to them. They enjoy the best health, as, for instance, the

swift hind, the fleet stag. They obtain old age without being troubled much by sickness or accident, for these very seldom befall them.

But the other class has been subdued by man, viz., the domestic animals. They are ruled by man, and are made to work in the field or to carry burdens just according to the pleasure of their master. They also look up to their master to have all their wants satisfied by him. For it is he who cares for their eating and drinking; it is he who secures to them a place where they can rest and sleep.

These domestic animals are subject to many bad diseases and accidents which visit and often detroy them. The reason for this is: domestic animals are fed by man even against their will. The animal has not its own choice in the selection of its food, and it often has to eat what is not pleasant or wholesome to it. Sometimes it eats much, sometimes little; sometimes it can rest, at other times it has to walk or to run, although tired and faint. In this way the system of these animals is ruined. Therefore they fall an easy prey to the inclemency of the weather and other injurious influences, and therefore a thousand times more domestic than wild animals die of sickness.

We shall now examine those animals that walk on their paws, and attack and devour their prey alive, so as to use it for food. But it is greatly astonishing that the flesh of an animal devoured in this way should not ruin the system of the devouring animal, so that it is suffocated and dies, while the flesh of the devoured animal is still between the devourer's teeth. For it is universally known that God has endowed every animal, from its birth, with the sense of shielding itself against death, and of fleeing from danger. It also knows the animals that tear and lacerate it, and recognizes them from afar. It is then in the very greatest fear and agony of death. Now, in consequence of the deadly fear that seizes the animal, when it falls into the power of the enemy and destroyer, the whole system of the attacked animal, all its members, veins, its muscles, and its blood are seized by cholera. And surely those who eat

such flesh do not escape injury. But to protect the animal of prey from injury, the Creator has provided it with crooked teeth, and with pointed and crooked claws, both full of poison. When now the beast of prey lacerates an animal, it throws poison into it, and that poison burns or consumes all the sickness which overcame the animal on account of its deadly fear at the time of its death. In this way the flesh of the devoured animal is purified again, and it not only becomes fit to be eaten, but it also enters the devouring animal pleasant like water, and it is strengthening to its bones like oil.

Now, such meat, that is, the flesh of an animal lacerated by an animal of prey, the Torah has forbidden us to sell or to give to any human being. We have to throw it before the dogs, because dogs also are animals of prey, and therefore do not derive any injury from eating the flesh of such an animal. God rewarded dogs in this way quite appropriately. They did not bark at the Israelites, although it lies in the nature of dogs to bark in consequence of their poisonous anger that suspects strangers. Therefore, no poison of other animals of prey injures them.

We shall speak now of the food of the foremost and most elevated of all creatures—man. All food that is not well prepared is distasteful to him, and endangers his health and life greatly.

I shall first describe that human food which is taken from the vegetable kingdom. Here man has to perform a great many labors before he will obtain bread that is fit for him to eat. He has to plough, to sow, and reap the field. He has then to grind the grain, to knead the flour, and bake the dough to bread.

But besides the operations mentioned, there are other hard and difficult ones to be performed, before the grain is fit to be ground, and to be then turned into bread fit to be eaten by man.

We must not forget that all those labors and troubles are essentially necessary. Without them grain or plants are not only not nourishing, but even greatly endangering

human health and life. For many severe diseases arise from eating bread, if the grain, out of which it has been made, has not been cleaned, because in this way poisonous flowers and seeds that are injurious to human health are mixed with the grain, although all other animals eat such a mixture and are nourished by it, just as if it were the greatest delicacy.

But it is altogether different with the food of man—the foremost of all creatures. He has to be very careful and cautious and he has to examine everything he eats very closely, as the wise king said (Prov. xxv. 30 and 31): "I passed by the field of the slothful and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof, etc."

The wise king is not going to describe to us the injury that will be caused to the field by its being allowed to be filled with thorns and nettles; but he is depicting to us the damaging influence which the eating of flour, made of grain that is mixed with thorns and poisonous plants, entails on the health of man eating it. For it is extremely necessary to glean carefully out of grain all bitter and poisonous kernels that are mixed with it, or any grain which is not fully ripe. All these are injurious to man, although they are not hurtful and are even wholesome to animals.

The Torah has enjoined on us the duty of taking care of our life very emphatically, as it says: "Take the utmost care of thy life."

The wise king likewise lavishes the greatest praise on her who is careful in this respect. For after he has concluded his encomiums in all other respects and after he has said (Prov. xxxi. 10 et seq.): "Who can find a virtuous woman; her price is far above pearls. The heart of her husband trusts safely on her. She bestows benefits on him."

What for? Because (ibid.) "She bringeth her food from afar, and giveth meat to her household. She looketh well to the ways of her household."

All this is the good which she has done. But not only

did she do what is good and useful, but she also kept back everything that is injurious, as the wise king says (ibid.): "And she eateth not bread of idleness," which is not clean from thistles: for grain raised on the field of an idle person is very dangerous, because bitter grains are mixed with it, as we have said.

And now see, although the wise king said (Eccl. vii. 28): "One man among a thousand have I found, but a woman among all those I have not found," still when the woman looks well after the affairs of the household, he ascribes greatness to her husband and attributes both to him and her many an adorning name, as: Virtuous woman, a woman in whom her husband trusts, one who does good, one who is like the merchant's ship, one who giveth meat to the household.

Although it is the husband's province to care for the support of the family, still the wise king also gives the virtuous woman credit for giving meat to the household. And so he continues praising and glorifying the virtuous woman who furnishes her family with good meat, that he says at last (ibid.): "But thou excellest them all."

Now, why is this extraordinary praise?

Because it is the part of the wife to watch over the household and the affairs of the family. The husband or the father of the family does not meddle with culinary affairs. He toils and works out of the house to furnish the means for buying food for the family. But the wife or the mother of the family applies the money earned by the husband to buying food and drink, and to her the family owes its good health and its safety from sickness and danger by her excluding from kitchen and table everything injurious to health.

All wise and experienced women will give me credit for what I have said, because their own reason will tell them that I have spoken but the truth. And when they will observe everything to which I have drawn their attention, they will thank me for having enlightened them and warned them and kept them and their families back from

danger. In this way no harm will come near their tents, but all will be well, hale, and strong.

But let us now reason and calculate with a clear mind. If man has to be so careful and cautious in eating plants, that he has to know which plants he may eat and from which he must stay away, and that he has also to be acquainted with the proper mode of preparing them, that they will not be injurious, but wholesome to him, how much the more is it necessary for him to know the proper way of preparing the flesh of animals for his food. For animals are endowed with sensibility, they have the feeling of fear or dread, of pain or ache, of grief or sorrow. How much the more has man to know how to prepare such meat, that it will not injure him. For the Creator has not provided man with means of destroying or neutralizing the poison of plants, so much the less is man allowed to eat the flesh of an animal that has been seized by deadly fear, when it has been taken to the slaughter-house. Man has no crooked teeth, no bent claws, and no poison in his mouth and tongue which could save him from the effects of the deadly fear of such an animal.

This fear is less great with domestic animals that are used to the society of man. But animals of the forest are seized by deadly fear, and so much the more if they are struck on the head, until death ensues. Surely cholera and apoplexy unite to bring on the death of an animal treated in this way. And even a domestic animal is attacked by these two diseases if blows are dealt on its forehead.

We will now also illustrate the distinction mentioned in the Bible (Lev. xi. 47: "And to distinguish between the unclean and the clean, and between the animal that is eaten and the animal that is not eaten."

In order to distinguish them well and without doubt, signs have been handed down to us, namely: chewing the cud and dividing the hoof into two are signs of cleanness; walking on its paws or creeping on the belly are signs of uncleanness.

We have to know that every domestic animal and every animal of the forest that divide the hoof and chew the cud, that are therefore clean animals, have no upper teeth and are compelled to lick the grass and herbs of the field with their tongue, in order to eat them. They do not bite with their teeth, as the horse, the mule, and ass do, but they lick and chew a little with the teeth of their lower jaw and swallow it into the rumen, where it begins to be digested. And when it has been digested there a little, the animal brings it up and chews it again; it then swallows it a second time and in this way the animal is fed. The food is then fully digested in the intestines.

The reason for this is, that every grass and herb of the field has a strong poisonous juice which could injure clean animals very easily, because their system is not so strong and their digestive organs are not so powerful as those of unclean animals. The only remedy for their weakness is, that the animal licks with its tongue the herbs of the field and swallows them into the rumen. There the poisonous juice is digested and absorbed. The animal then chews the cud again. In this way the cud turns into good food and strengthens the animal.

It may be that God caused the poisonous juice of herbs to be neutralized in this way, because the animals that eat them are destined to become the food of man.

The Torah is very minute and exact concerning the signs of clean animals. If animals lack only one of those signs of cleanness, they are called unclean, although they are possessed of all other signs of clean animals.

Thus the Bible says (Lev. xi. 2, 3): "These are the beasts which ye may eat, among all the beasts that are on earth: Whatsoever parteth the hoof and is cloven-footed and cheweth the cud among the beasts, that may ye eat."

Thus we see that all the signs of cleanness must be found united in a species of animals to make it clean. And even if one sign of cleanness is wanting in a species, it is unclean, as it says (Lev. xi. 4-8): "Nevertheless these shall ye not eat, of them that chew the cud or of them that

divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof, he is unclean to you. And the coney, because it cheweth the cud, but divideth not the hoof, it is unclean to you. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean to you. And the swine, though it divide the hoof and be cloven-footed, yet it cheweth not the cud; it is unclean to you. Of their flesh ye shall not eat, etc."

If we investigate the material difference between the unclean animals and the way of their taking their food and digesting it, and between the clean animals and their way of taking food and digesting it, we find that the flesh of the unclean animals is rugged and it is plainly seen that their life-blood is not equally mixed. If their blood gets hot, it often exceeds its bounds and gets fiercer than is wholesome for their system. Therefore the Creator has provided them with strong limbs. In this way they escape many injuries to which their fierceness exposes them.

But unclean animals are not provided with members that prevent them from excesses. Even those which live on vegetables lack those members. For instance: No bile is found on the liver of a horse or an ass, as is the case with clean animals. But our sages said: "The liver gets angry and the bile pours some liquid or juice over it, and the anger of the liver ceases."

Although the function of the liver is to concoct the food, and the function of the bile is to instil some of its liquid into the food to promote its digestion, still it also allays anger.

But the horse, the ass, and mule extract all the strong poisonous juice, contained in their food, from it, as soon as they chew it with their teeth.

The greatest difference exists also in the excrements of unclean and clean animals, so that farmers do not find the excrements of unclean animals fit manure for every kind of ground.

Now just as well as there is the greatest difference in the excrements of unclean and clean animals, just so, to

be sure, there is a great difference in their flesh, and the flesh of unclean animals is surely not wholesome for the human system.

And even if the taste of the flesh of unclean animals is pleasant, it has no good effect on the human system, just as it is the case with honey which has a good taste and odor, and still it is injurious to the human system if a great quantity of it is eaten.

There are also many poisonous matters that kill only by their odor. Their smell affords momentary pleasure, but if the smell is received into the system for a longer time, it has a mortal effect. So there is also a kind of roses found among flowers, which, as we know, have a fatal effect on any one who smells them very long, and still their odor is pleasant.

Our Rabbins said likewise:

Pork obstructs or stupefies the heart, and still the hog has some signs of cleanness. I know also for certain that the highest members of society, as princes, abstain from pork, and it never is put on their table, because, as they say, it is injurious to the system.

This is also the case with all unclean animals; their flesh is rugged or an abomination, and it has some qualities which are not good for man.

It is the sign of uncleanness which shows that the flesh of those animals is not wholesome. The same is the case with serpents which have no feet at all. They have poison in their tongue that burns everything to earth. Still snakes themselves eat that poison without being injured by it. The lion likewise tears and lacerates, and has poison in his teeth and claws which serves for his safety, as we have said, because he burns away by it the matter of the disease into which the animal, attacked by him, has fallen in consequence of its deadly fright. We thus see that the lion eats true poison without being injured, and the same is the case with all kinds of unclean animals. They themselves eat their own poison, and consequently their flesh is fed by their poison. This flesh is, therefore, to

be sure, an abomination for mankind, and must not be eaten by man.

But it is altogether different with clean animals. From the very moment God created them, He has not put any poison into their mouth or their tongue. Nor have they any crooked teeth. Yea, they have no teeth at all in their upper jaw. But the Creator provided them with one safeguard that protects them from poisonous matter, for their tongue has a thick strong skin of white color, in order that it will not suffer from the poisonous juice of herbs. In the rumen, then, everything is decocted and the poisonous matter is absorbed. Clean animals have also been created with bile adhering to the liver, so that, if the animal should become angry, the bile will pour out its liquid, and the animal will become calm.

In this way we shall comprehend that if in any class or species of an animal a sign of uncleanliness is found, that sign shows that the flesh of the whole class is an abomination. For this reason, the Torah specified classes and species of animals, as, the camel, the coney, the hare, the hog, because, as soon as any unclean sign is found, the whole class must not be eaten.

And even in reference to clean animals, the Bible says (Lev. xi. 2): "These are the animals which you may eat," and our Rabbins received by tradition that this verse means: An animal that is fit to remain alive thou mayest eat, but if it is not fit to remain alive, thou must not eat it; for instance, if it is so sick that it cannot be cured. In this way we can see how the Creator gave us laws for our good, to protect our life.

I also say that my poor reason tells me, that man would never have found out the most appropriate place for killing animals, so that their flesh will be fit for human food and will not injure man at all, if that place had not been shown him by divine grace. But God, who created and formed all creatures, chose his people Israel and gave them his commandments. For He alone knows what is good for man and what His chosen people shall eat and prepare

in a way pleasing to him, as it says (Deut. xii. 20, et seq.): "Because thy soul longeth to eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth after, then thou shalt kill of thy herd and thy flock, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after." And there is no necessity to reflect about the matter, as we read in Job xxxviii. 2: "Who is this that darkeneth counsel by words without knowledge? Where wast thou, when I laid the foundations of the earth? Declare, if thou hast understanding." For since we do not know the law of the creation and formation of animals, surely God has created them on the condition that they should be killed in the way He commanded us.

Do we not also find a great difference in the four different ways in which criminals were put to death according to the dictates of the Bible and the decisions of Jewish courts? And no criminal was allowed to be put to death in any other way but that prescribed by the Bible for his offence. So the Bible also says (Deut. x. 13): "To observe the commandments of the Lord, and His statutes which I command thee this day, for thy good. Behold, the heaven and the heaven of heavens are the Lord's thy God's."

The meaning of this passage of the Bible is: "Surely there is no one found who knows, and is able to tell what occurs in heaven and how and when things occur there. Still, all these things are revealed and known to God, for nothing occurs without Him.

But just as it is with the heaven, so it is with the earth and all which it contains. God created the earth before man was created, as our Rabbins said (Sanhedrin 38, 1): "If man should feel tempted to become proud, he can be reminded that even the fly was created before him." Consequently we know nothing about the creatures of the earth below either. But everything is hidden from us, as it says (Job. xxxviii. 4): "Where wast thou when I laid the foundation of the earth?" But although all this is hidden from us, still to God it is revealed and known.

Another question remains yet to be answered. For we

cannot help asking: Has God created the whole world, in order that it shall be ruled by mere force? For we see that the earth is full of violence. Is not, for instance, the lion desirous of tearing to pieces, and does not the young lion sit in secret places to lie in wait? God also answered Job (Job xxxviii., xxxix. et seq.): "Wilt thou hunt the prey for the lion? or fill the appetite of the young lion? Who provideth for the raven of his food?" Man also commits violence, and many are the victims of violence of man. For is not an innumerable quantity of oxen, sheep, rams, calves and birds killed every day? Now it is true, we can clearly see that these animals are destined to serve for human food. For were it not that in a supernatural way God causes the great increase of these animals, they could not possibly multiply in this wonderful way. For these animals, as, for instance, cows, generally bring forth only one young one every year. It is therefore quite manifest that God causes the wonderful increase of these animals in order to provide man with food, just as he furnishes man with other articles of food also.

But nevertheless depriving animals of their life is an act of violence. Now why is this violence allowed by God to exist?

But we know that some kinds of poisonous serpents lie down on the wayside when they are hungry. If then an animal passes by them, they send forth their powerful breath against it. The animal is then bewildered and charmed; it then begins to run before the snake in a circle, and at last runs into the open jaws of the snake without fear, just as if it did find safety there

We see now that this poison or charm of the snake is beneficial to both animals, that is, to the animal that is charmed and devoured, because it loses its sense and has no pain: and to the devouring animal, the snake, because it obtains its food in this way.

We find many such kinds of snakes, which, if they stare at other animals, make it impossible to those animals to flee from them, for they possess the power of holding their

victims with their eyes, that they cannot move from the spot, just as the loadstone attracts the iron, and just as if feet of those animals were tied with chains. Divine wisdom ordained it in this way.

The highest Jewish court, the Sanhedrin, acted in a similar way. If a culprit was taken out to be executed, they gave him some drug which deprived him of his senses somewhat, so that his grief about his death was lessened.

Now we know with certainty that poisonous substances very often are very beneficial to mankind, and therefore it is proper that poisonous animals should feed on other animals, in order that the former should benefit man. For all animals have been created for the best of mankind, and the destiny of all animals is to benefit mankind, and they have been created by God only for that purpose.

But we are not allowed to ask the further question: Why has God arranged His world in this way? For His infinite wisdom ordained it so, and no human reason can fathom His wisdom and remain alive.

In this way we have also to explain the Biblical verses (Psalms cxlv. 15, et esq.): "The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thy hand and satisfiest the desire of every living thing. The Lord is righteous in all His ways."

The Psalmist's words teach us that we must not consider it an act of violence that one animal devours another. For the ways of the Lord are different from our ways, and He is righteous according to His ways, and holy in all His works according to His ways. In His wisdom He has created the world that it should be the way it is, and He is a truthful and merciful king, and His mercy extends to the devouring animal as well as to the devoured animal.

But we hope that the prophecy of Isaiah will be fulfilled, which reads (Isaiah xi. 7, 9); "And the lion will eat straw like the ox. They shall not hurt nor destroy. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." And we shall pronounce the benedic-

tion of Shechitah, and eat meat according to our hearts' desire.

What we have said till now will enable anyone who has been endowed with wisdom and knowledge by the Divine Creator, to perceive the difference between death brought on by Shechitah and all other manners of death.

And every one should remind the members of his family that they also will be careful about the precepts of Shechitah; for sufficient reasons for the excellency of Shechitah have been given in the above.

I shall now mention a conversation and an argument which I had with three excellent physicians about the tissues of the lungs that we often find extending from one part of the lungs to the other.

One day, three excellent physicians came to me into the slaughter-house and found me engaged in trying to remove such a tissue from the lungs of an animal.

I tried to remove it by repeatedly leading my fingers over it very gently. After I had succeeded in removing the tissue, I examined the place where the tissue had adhered to the lungs, by warm water, to find out if no hole had been made in the lungs, by separating the tissue from the lungs.

Those physicians asked me what all that meant and what the name of the sickness was which could make the flesh of an animal, afflicted with it, unlawful food for Israelites. I told them that those tissues of the lungs were caused by inflammation of the lungs. In most cases the inflammation has made a hole in the lungs. When the inflammation has ceased and the animal become well again, a membrane forms and closes the hole in the lungs, and that membrane extends from one part to the other part of the lungs.

Those physicians told me I was right and the same was the case with man. If the lungs are inflamed or wounded, such tissues are formed. But as soon as those tissues are formed, the wound is healed and the opening in the lungs is closed up and need not be minded any further.

They asked me why the Jewish law required those tissues

to be removed, and their place in the lungs to be examined, if no hole was left there. For even if a hole was there, there was no harm in it, since it had been closed, and the animal was enabled to live in this way.

I asked these physicians, in return, what they prescribed to a man who had such a sickness, and was cured from it, and how they prevented a reopening of the hole by the tearing of the tissue that had formed itself over that hole? For of course, as soon as the hole gets open again, the old sickness has come back.

They told me: Such a patient must be warned not to go out in rainy or snowy or foggy weather. He must avoid having cold feet. He must be very careful not to eat indigestible food, for a neglect of these rules might bring on a relapse.

I then told them: Your own words prove the correctness of the Jewish law. Man, who has reason and free will, to do what is salutary to him, is cured by the closing of a hole in his lungs; for he can and does avoid everything that might bring on the disease again.

But the animal is in the power of man, and has to go wherever man wants it to go, and that in all kinds of weather, in rain or in snow, in the severest cold or in the most oppressive heat. To be sure, we cannot speak here of a cure, because the hole has been shut. On the contrary, the sickness exists yet, just as if the hole were not closed, and for that reason the rule is with us:

Every tissue or membrane that has been formed in an animal in consequence of a wound is not considered a membrane, the animal cannot remain alive, and is therefore terepha or unfit to be eaten.

For this reason I make an examination of the lungs, as soon as I observe a tissue in the lungs of an animal, in order to find out if a hole ever was there or not. If no hole ever was there, then no disease was there either, and the animal may be eaten by Israelites, or in other words: the animal is kasher. But if a hole ever was there, the animal is unfit to be eaten by Israelites, and it is terepha. These physicians agreed with me, and said I was right in my statements.

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
405 Hilgard Avenue, Los Angeles, CA 90024-1388
Return this material to the library
from which it was borrowed.

UC SOUTHERN REGIONAL LIBRARY FACILITY
A 000 094 216 9

University
Souther
Librar